

Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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CYRUS P. GROSVENOR, Editor.

THE CHRISTIAN REFLECTOR

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Religious Miscellany.

From the N. Y. Observer.

Missionary Intelligence.

Boston, May 5, 1840.

Messrs. Editors.—The monthly concert at Park street, last evening, affords matter for another letter.

Dr. Anderson first noticed the murder of Messrs. Williams and Harris, at the New Hebrides, of which you have lately published an account. The vessel which conveyed them to those Islands, was the property of the London Missionary Society, and was procured through the influence of Mr. Williams, during his late visit to his native land. The Corporation of the city of London contributed £500 towards the expense of procuring it, assigning as a reason for the grant, the beneficial influence of missions in the Pacific on commerce; a conclusive proof that those missions are useful, even in respect to those temporal interests, for which worldly men have accused them of doing nothing.

It may be considered as certain, that the *hatti schir* for political reform in the Turkish Empire, was actually read and approved in full in November last. It notices and confirms the abolition of all government monopolies; grants security to the persons and property of all inhabitants, without distinction of sect; decrees that all taxes shall be imposed and collected by law, and not forced out, as formerly, that levies of soldiers for the army shall be made according to law, for four or five years only; and that no person shall be punished on any occasion, except after a public trial and condemnation. These laws alter the whole internal administration of government. That concerning taxation changes the practice of twenty years. Under the Romans, the revenues of the provinces were farmed out annually, for certain sums, to certain men, who farmed out certain districts to their subordinates, the "publicans" mentioned in the New Testament, who extorted money from the people at their own discretion. Now, for the first time, a more righteous system is introduced; and men, knowing how much of the fruits of their labor they shall be permitted to retain, will grow industrious. For want of enlightened and equitable magistrates, and of an enlightened and law-regarding people to sustain them, the administration of the new system must be very imperfect for a long time to come, but the promulgation of such a law marks, and will promote the progress of society. The lives of Christians in Turkey, it would seem, are now safe except from popular violence.

SYRIA.—The only intelligence is the death of Mrs. Hebrard, formerly Miss Williams, of consumption. No particulars have been received.

CHINA.—After years of discouraging labor, the missionary has at last acquired the confidence of this tribe, generally. Late communications mention a decided revival among those at and around Peking. Thirteen Indian converts are announced. I learn from another source, worthy of entire confidence, that many of the more intelligent and influential men of this tribe are becoming farmers, with the intention of becoming ultimately citizens of the United States. Their plans appear to be judiciously formed, and promise a very gratifying result.

OREGON MISSION.—Popish missionaries are darkening the prospect in this interesting field. They entered it from Canada, by way of Lake Superior and the Upper Missouri country. Some of the leading fur-traders are Roman Catholics, and favor their operations. The Indians are made to believe that all the presents they receive, come from the Pope. This, I think, must be the story of the priests, or of mongrel Canadian hunters and trappers, who perhaps know no better. The traders themselves have appeared to be too honorable and well informed to circulate such a falsehood.

All who wish to oppose the "man of sin," should oppose Popish missionaries. Their art and guile is now making such efforts to extend its dominion by means of its own missions, as the world has not lately seen. The operations of the American Board especially are met by Jesuit influence almost everywhere, in China, in Asia, among the Tamul people and the Mahatras, among the Nestorians of Persia, in Turkey, in Syria, among the American Indians along the great lakes, the head waters of the Mississippi and on the Columbia river, and finally at the Sandwich Islands. The contest encircles the world. Hitherto, especially where the conflict has been the most active, the cause of truth has steadily advanced notwithstanding all that persecution, political intrigue and bribery could do. Several powerful English societies are brought into the conflict at a few points; and if the Propaganda extends its operations much farther, the points of collision must be increased. It is worthy of remark that the Propaganda is not now pushing its efforts into unexplored regions, as formerly, but is following in the track of Protestant missionaries, as if its great object was, to defeat their labors.

SANDWICH ISLANDS.—The annual meeting of the mission was held in June. After an unusual delay, the report, up to that time, arrived yesterday. It mentions the death of Kinau, the regent, as an irreparable loss. She was one of the widows—I think the last surviving widow—of the great Tamahamaha, and was appointed regent on the death of Kinau. As no public document of the king was valid without her signature, her influence was great, and was firmly exerted for good purposes. She had been a member of the church for nine years, and her Christian character was always free from reproach. The death of Kinau, one of Tamahamaha's retainers was very sudden. He was appointed governor of Kauai by Rihorihoro, on the removal of Kaunuali (Tamore) in 1824, and held that office till his death. As Kauai is at a considerable distance from the other islands of the group, at its north-west extremity, and as his qualities were solid than brilliant, less has been heard of him than his merits have deserved. Perhaps no other high chief has personally performed so much missionary labor, or labored with better success. In 1827 and 1828, the island was without a missionary for a year or more. Kinau, notwithstanding his age and the pressure of official duties, threw himself into the breach, visited, assembled and addressed his people in various parts of the island, and by the divine blessing, the cause of Christianity rather advanced than declined during the absence of other teachers.

Mr. McDonald has been removed from this mission by death, near the close of 1839, and Mr. Van

Dozer has been compelled by the failure of his health to return to his native land.

The decrease of population is evidently checked. Since intolerance and other still more disgusting and destructive vices have been put down, the bodily constitution of the natives begins to recover its vigor, and there is a prospect that the race may yet be saved from extinction. On some of the islands, the number of native inhabitants is already actually increasing.

A family boarding school has been established by the chiefs for their own children, and at their request, Mr. Cook has undertaken its management. The chiefs had discovered that their own children were growing up more ignorant than those of the common people.

A constitution and code of laws for the Islands has been adopted, and was in press at the date of these letters. Formerly, the government was only a great system of slaveholding. The people were the slaves of the chiefs, and both chiefs and people the slaves of the king; and no inferior had a right any property, or even to his own time, except by permission of his superior. As Christian teaching, increasing equity and mildness. The system is now abolished. Each individual has now his own property, and is liable only to a tax, imposed with due forms of law by the general government. Parents who have four children are exempt from half the amount of their taxes, and those who have five, from one-third. This you may compare with the *justum liberum* of the Romans, which was designed for the same purpose,—to encourage the increase of population. Courts are established, and so arranged that no man shall be judge in his own cause. The chiefs assemble annually as a legislative body. This code was to be in force from the commencement of the present year.

Spinning, weaving, and knitting are introduced into families to a considerable and increasing extent. Native cotton is the material principally used. I learn from another source, that the stone cotton manufacture, 70 foot long, erected at Kailua by Kuakini, governor of Hawaii, is doing well. It employs 25 girls, who make excellent cotton cloth. The machinery consists of spinning wheels, hand cards and looms.

During the year, the natives were erecting eight houses of worship,—five of which were of stone.

The number of regular organized churches on all the islands was 18; the number of members in good standing, 15,915; the number admitted from the commencement of the mission, 16,587; the number removed by death or excommunication, nineteen years; with those now under censure, 672, or about four per cent. The number of members in many of the churches was mentioned; but I was unable to note them all. You may rely on the following, as nearly, or quite correct. First church in Honolulu, 719; second church in Honolulu, 772; Kailua, 325; Kailua, 325; Waialua, 325; Kailua, 325; Kailua, 325; Waialua, 4,470; Hilo, 5,800. The four last mentioned are on Hawaii. At the last mentioned three, it is the general opinion of the mission, converts have been admitted too readily, and a considerable defection is feared; though no one doubts that the real number of converts is immense. But few cases, as yet, have called for the censure of those churches. The great revival has greatly improved the character of church members generally. During the year, the members of the church at Waialua contributed \$254 for various religious and charitable purposes, besides paying \$32 towards the support of their pastor, and \$100 for a bell.

The first church in Honolulu raised \$444 for the Oregon mission, and \$300 for the support of the pastor. The second church in Honolulu raised \$30 for its pastor's support, and expended \$1000 in building a house of worship. The first and second churches in Honolulu! Is there a first church and a second church in any other city which was heathen twenty years ago? Other churches at the Islands have been equally successful.

Generally, the revival was not going on with its former power, though it still continued. It was hoped that the decline was only temporary, owing to an alarm concerning the introduction of the small pox, which proved to be false, an attempt at general vaccination, and other incidents fitted to divert the minds of the natives from religion; and it was hoped that the work would soon revive and go on as before. This hope has not been wholly disappointed. Mr. Thurston, one of the oldest missionaries, wrote from Kailua in December, that for the last three months there has been a gradual waking up at his station, and that hundreds were anxiously inquiring after the way of life. During the year, 283 had been received into the church at Kailua by profession, and 12 by letter. None of these were recent converts.

These communications, of course, say nothing of the influence of the French outrage. I learn, however, that some good has come of it. The king, though never habitually intemperate, was sometimes enticed by foreign residents to drink, and occasionally to excess. Since the visit of the French frigate, nothing can persuade him to touch a drop of intoxicating drink. It seems to be firmly associated in his mind with national insult, injustice and oppression. The natives frequently remark, that the Popish missionaries are forced upon them with cannon, and bring rum and brandy; while the American missionaries come peacefully, hand by hand, and reason with them, and instruct them. Not only the king and the chiefs, but the people generally, seem fully to appreciate the difference.

Yours truly, J. T.

MANIKIE AND GODLIKE. A gentleman, who had filled many high stations in public life, with the greatest honor to himself and advantage to the nation, once went to Sir Eardley Wilton at great anger, at a real injury that he had received from a person high in the political world, which he was considering how to resent in the most effectual manner. After relating the particulars to Sir Eardley, he asked if he did not think it would be mainly to resent it? 'Yes,' said Sir Eardley, 'it would, doubtless, be yes, to resent it, but it would be godlike to forget it.' This, the gentleman declared, had such an instantaneous effect upon him, that he came away quite another man, and in a temper entirely altered from that in which he went.—*Saturday Magazine*.

A child's Prayer.

The following sweet and simple expression of early appeal, is from the pen of Isaac Pray, jr.:—

Father! now the day is past!
On thy child this blessing cast!
Near my pillow, hand in hand,
Keep thy guardian angel hand,
And throughout the darling night,
Bless me with a cheerful light!
Let me rise at morn again,
Free from every thought of pain!
Passing through life's thorny way,
Keep me, Father! day by day.

DEATH OF A CHRISTIAN.—Brother Hovey, speaking of the death of his wife, calls it "a sad, yet awfully delightful scene."

Truth the Brightest Gem.

The clock struck five, the joyful hour for sister Emma's return from school.

"There she is," cried little George, who was weary with long watching at the window. "Do let me run to the brook, dear mother, and meet her."

The permission was given, and away he ran to throw his arms around his kind sister Emma.

"But what is the matter, sister?" inquired the little boy, as he held up his lips for the kiss. "Oh, not much," was the answer, for just then Emma's heart was too full to permit her to say "much." They soon reached the parlor, but Emma's sorrowful looks did not escape her mother's notice. She did not, however, ask any questions, for Emma always felt that her mother was the best friend in the world, and was accustomed to go to her with all her perplexities.

At tea Emma was silent, and little George was much puzzled to find his sister so indifferent to his stories about his kitten and Rosa, the little dog; nor did she smile as usual, when she heard that he had been "an industrious boy at his lessons." No, Emma could not smile; her heart was heavy; and yet perhaps some of my readers will wonder at it, when they hear how very small a thing could so much disturb the happy girl. Emma had that day sinned against her conscience. She was usually in the habit of listening to the voice of this friend in her bosom, and obeying it, and so her days passed happily.

There was in her face the sunshine of the soul, so that one felt happy in looking at her. The time appeared very long before George went to bed, but at last all was still, and Emma found her mother alone in the parlor, ready, as she always was, to hear her troubles, and pour into her spirit the balm of consolation.

"Dear mother, I have sinned against my conscience to-day, and I have been so miserable."

Poor Emma, could say no more.

"Tell me, Emma," said her mother, calmly, "what has been the difficulty."

"Why, mother, it was only a sum which I had to do in division. When I was trying to prove it, I could not possibly make it compare with the answer, and so I put down the right figures, and carried them to my teacher. She looked at it a moment, and then said, 'Emma, did you add up this sum?' 'Yes,' I replied. 'How then does it appear that every figure is wrong?' I told her the truth, but she looked at me with a good deal of compassion, and told me that she 'had supposed I was a girl of integrity, but I had now tried to deceive her, and had displeased God! Oh, mother, I never was so unhappy in my life, what shall I do? I do not know how I could do such a thing; I have grieved the Savior, and Miss Carlton thinks I am a deceitful girl.'"

"I am grieved for you, my child, for in this instance you have stepped from God's path of truth, that pleasant path which leads to you, Emma, been a path of peace. But I do not think you a deceitful girl. A sudden and a powerful temptation presented, and in a moment you severed into the dark and forbidden way whose sharp thorns and briars have already pierced and wounded you."

"Oh, mother, how true it is, that the way of transgressors is hard! I have been unable to stop or play, or do any thing but think of my wicked heart."

"Emma, there is a balm for your wounded spirit. If you feel that you have sinned against God, and are really penitent,—which always implies a determination, with His assistance, to do so no more, to be a child of truth, to delight in just as He does, then He will receive and love you as before. You know the way to the Savior, Emma."

Such bitterness of soul Emma never experienced again. She was forgiven by her Savior; by her teacher, and her affectionate mother. Truth had long sparkled like a beautiful diamond on her fair brow, and although its lustre was obscured for a moment, it shone out in new beauty. It became a shield and a breast plate, by which she was enabled to ward off the attacks of temptation. The way of sin was so dark, and fearful, "leading down to the chamber of death," that Emma blessed God for leading her back so quickly into the sweet paths of Truth.

Mother's Magazine.

Dr. Franklin's Advice.

The Convention which formed the Constitution of the United States, met at Philadelphia in 1787. After they had become wearied by much fruitless debate, Dr. Franklin made the following motion which exhibits both religious faith and practical wisdom.

Motion for Prayers in the Convention.—Mr. President, the small progress we have made after four or five weeks' close attendance and continual reasoning with each other, our different sentiments on almost every question, several of the last producing as many noises as eyes, methinks, a melancholy proof of the imperfection of the human understanding.—We indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those Republics, which, having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern States all round Europe, but find none of their constitutions suitable to our circumstances.

In this situation of this assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of applying humbly to the Father of lights to illuminate our understanding?

In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard,—and they were graciously answered. All of us who were engaged in the struggles must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine we now no longer need His assistance?

I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth,—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise, without His aid? We have been assured, sir, in the Bible, that "except the Lord build the house, their labor is vain that build it." I firmly believe this; and I also believe that without His concurring aid, we shall proceed in this political building no better than the builders of Babel; we shall be divided by little, partial, local interests; our projects will be confounded, and we ourselves shall become a reproach and a byword to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war and conquest. I therefore beg leave to move; That henceforth, prayers, imploring the assistance of Heaven, and its blessings on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.

From the N. Y. Observer.

Prayer at the Mast Head.

A sailor recently returned from a whaling voyage, and in conversation with a pious friend, spoke of the enjoyment which he had in prayer while afar on the deep. "But," inquired his friend, "in the midst of the confusion on ship-board where could you find a place to pray?"—"Oh," said he, "I always went to the mast-head." I have heard of cloaks in various places, but never in one more peculiar than this. Peter went upon the house-top to pray. Our blessed Lord prayed upon the mountain top. Others have sought the shades of the forest. I remember hearing of a youth who came home from the camp during the last war, and his pious mother asked him, "Where, John, could you find a place to pray?" He answered, "Where there is a tree to pray, mother, it is easy to find a place."

And yet the sailor's closet was a favored spot. The ear of man could not hear him as he cried nightly unto God. The gales that wafted his ship on its voyage, would bear his petitions upward toward the throne. "The voice of many waters" would be the music of his sanctuary, and the angels that had charge concerning him, would listen to the swelling song. As he lifted up his heart and his voice in prayer, he was surrounded with the majesty and glory of his Maker. The "deep, deep sea" spread its illimitable expanse around him. The heavens, spread out like the curtains of Jehovah's chamber, and the stars, like the jewels that adorn His crown, hung over him as he climbed the giddy mast and bowed down to pray. Perhaps he had little imagination, and entered not into the grandeur of the scene around him. But he had a soul; a soul that felt the power of God; that loved him and holy communion with the Father of spirits, and while others below were rioting in the mirth of a sailor's jovial life, his joy was literally to rise above the world and find intercourse with his heavenly Father.

What peace must have filled the sailor's heart. The storms might "rudely toss his foundering bark," but they could not shake his confidence in God. The ocean might yawn beneath him to swallow him in its fathomless depths; but he was sheltered in the bosom of his Father's love. The frail bark might be driven at the mercy of the winds, or be dashed on the rocks, or stranded on the shore, but he had a hope that was an anchor to the soul, both sure and steadfast, entering into that within the veil. Through the thickest darkness, that enveloped him, the "star of Bethlehem" shed its celestial loveliness over his path in the trackless deep, and guided him onward and upward to the haven of his eternal rest. Thitherward from the mast-head he strained his eye, and true as the needle to the pole, he pursued his way; when tempted he sought the mast-head to pray; when in despondency, at the mast-head he found joy; when the taint of his profane companions filled his ear with pain and his soul with grief, he fled to the mast-head, and pour out the sorrows of his heart, into the ear of him who hears the humblest supplicants that cry.

I love to think of this sailor. I wish I knew him, and could kneel down with him and hear him converse with God. How few would be as faithful as he! How many would neglect their closet and seldom pray in secret, unless they could have a more sacred retreat; a more sacred chamber than the mast of a wave-rocked whaler. But he, "who when here a sailor's pillow pressed," walks now on the nightly deep, and when the tempest-tossed mariner cries, He answers "it is I, be not afraid!"

Solemn Admonition to Backsliders.

Facts are continually occurring within the bounds of pastoral labor, which ought to send consternation to the heart of every wanderer from the fold of Christ.

Last week I was called to attend the funeral of Mrs. B., about two miles from this village. She was the mother of twelve children, and had been with her husband a member of a church in Ohio. Since removing to this country they had never attended public worship—their Bible, like their christian character, was torn in pieces and lost, and the altar of the Lord broken down. The woman was ill in the morning, but not so much so as to prevent her husband and all the larger children from going to their usual business.—About two o'clock, according to the account of a daughter ten years old, she sat down by the fire, and her head fell upon her bosom; she spoke to her to raise it up, but there was no reply—she was dead! And the soul which had entered into solemn covenant with Christ to be his for ever—had gone to answer for her broken vows, and neglected covenant obligations. It was overwhelming to see the bitterness of grief of her husband and eleven of her children, from one year and upward, as they looked upon her for the last time. Special effort will be made by the church to give them that instruction, which they were not likely to receive from her.

Yesterday, in visiting five miles from here in another direction, I was told that a family in deep affliction, would be glad to see me. A ride of about a mile over the rolling hills of the beautiful oak orchard, brought us to their log cabin, situated in a lovely valley, with a little clearing

around it. Soon after we were seated around the great fire-place, they voluntarily communicated the following facts, with broken hearts. Several years ago at the East, they professed to become Christians. They had no family, except the child of a friend, who died when it was a day old; and which they adopted when it was six weeks old. This child has grown to be a young woman of sixteen years, and was to them as the "ewe lamb." She had been severely afflicted with the ague of this country, and last winter it so overcame her system as to occasion a dropsical consumption. In dreadful suffering the languished four months, till a few weeks since, and died. During all that time, no christian friend spoke one word to her, or offered one prayer to God by her bed side. "I had lived so, since we have been in this country," said the sobbing father, "that I could not open my mouth to speak to her about her soul. And I had to see her languish and die without doing it. Oh! if she could be restored to us!"

They seem to be reclaimed, and determined henceforth, to live for God. But they will go mourning to their graves, that their backsliding disqualified them utterly to instruct or admonish their beloved child, till she was removed to eternity. No language can describe the bitter repentance those are laying up for themselves, who depart from the living God.

Pastor's Journal.

From the Greenville Mountaineer.

To a Young Married Lady.

As I feel particularly interested in your future welfare, I hope the following important remarks will receive your undivided attention.

You have now become a wife; and sacred indeed are the duties you have to perform. Your husband has bestowed on you the most flattering distinction: he has selected you from the world; and the chain he has put on can be broken only by death! Be it your care never to let him feel this chain, and by your kindness and gentleness make him even forget he wears it. Let your manner to your husband be kind and good humored; but sacred to the hours of retirement be those expressions and that display of endearment, which, used in public, argue in loud terms a want of true delicacy, and are even particularly disagreeable to the spectator. The first inquiry of a woman after marriage should be, "How shall I continue to love I have loved?" How shall I preserve the heart I have won? At the present moment your husband thinks you the loveliest, the gentlest of beings. Destroy not the illusion: be lovely still; be gentle still. The long and weary road that lies through the wilderness of life is stretched before you; and by a chain, the links of which no human power can break, you are bound to a companion with whom, hand in hand, you must walk through this long, long road. For the sake then of peace, for the sake of self, (that most powerful feeling) brighten the way by endeavoring to make yourself amiable and pleasing to him.

However discreet your choice has been, time and circumstances alone can sufficiently develop your husband's character. By degrees the discovery will be made that you have married a mortal, and that the object of your affections is not entirely free from the infirmities of human nature. Then it is, that by an impartial survey of your own character, your disappointments may be moderated, and your love, so far from being diminished, acquire additional tenderness, from the consciousness that there is room for mutual forbearance. Study your husband's temper and character, and be it your pride and pleasure to conform to his wishes. Check at once the advances to contradiction, even of the most trivial nature. I repeat, trivial, for it is really inconceivable the power which the veriest trifles have, at times, over the mind, either in irritating or pleasing. And the woman, who, after a few years are gone by, can say, "My husband and I have never yet had a loud or angry debate," is, in my opinion, better entitled to a chaplet of laurels than the hero who has fought on the plains of Waterloo. There is one single direction, which, if carefully regarded, might long preserve the tranquility of the married life, and ensure no inconsiderable portion of conjugal happiness to the observers of it: it is to beware of the first dispute. Remember the great Solomon's words: "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

By the expression, "ruleth his spirit," the inspired writer's views on the subject are evidently wide and extensive. He alludes to those infirmities of temper and disposition, which so often corrode our peace and make us unamiable and uncomfortable to ourselves and to those around us. When the risings of discontent, peevishness, envy, anger, resentment or any evil passion disturbs or threatens to take possession of our hearts, then is the man that "ruleth his spirit" superior, in the eyes of the eastern Monarch, to the hero returning from the battle or the seige, crowned with laurels and covered with glory.—Let your husband be dearer and of more consequence to you than any other being, and have no hesitation in confessing those feelings to him.—Leave father, and mother, and brother, and sister, and cleave only to him. It is expressly the will of God, for of course the command applies to woman in the same degree as to man. What is any one to you, in comparison to your husband?—Whom have you a legal claim on? Your husband only. Who has sworn by your husband's name to support and protect you? Your husband only. Whose home have you a lawful right to? Whose purse have you a lawful claim on? Your husband's only. In whose house do you feel the sweets of independence, and in whose house can you proudly look round and say, I reign as mistress here? Your husband's, and your husband's only.

Endeavor to make your husband's habitation alluring and delightful to him. Let it be to him a sanctuary to which his heart may always turn from the ills and anxieties of life. Make it a refuge from his cares, a shelter from the world—a home, not for his person only, but for his heart. He may meet with pleasure in other houses, but let him find happiness in his own.

RURICOLIST.

Never do evil that good may come thereby; that would be serving the devil that God may serve thee.

BAPTIST PUBLICATION SOCIETY.—The Convention called to consider the propriety of organizing a Sunday School and Publishing Society, assembled at the Oliver street church on Wednesday morning at half past 8 o'clock, and after some discussion, a committee was appointed to bring the business in some definite shape before the meeting. On Thursday, April 29, the Convention again met at the Tabernacle in Mulberry street, and the committee reported a resolution recommending that the Baptist General Tract Society so remodel its constitution, as to adapt it to the purposes of a Sunday School and Publishing Society. Quite a long and desultory debate ensued, as there were many who did not consider it advisable to organize anything like a denominational Sunday School Union at present, although there was no difference of opinion as to the necessity of a Publication Society, to publish books for Sunday Schools, in connection with other works needed by the denomination. The subject was finally referred to the Tract Society.

The Baptist General Tract Society then convened.—Rev. G. E. Ide, President, in the chair. After the transaction of the usual business, the reading of the annual report, &c., the proposition to reorganize the society was taken up, and during the remainder of the day, the whole subject was freely canvassed and discussed in all its bearings. The result finally was, the adoption of a revised constitution, by which the society assumed the name of "the American Baptist Sunday School and Publication Society." Its object, as stated in the constitution, is, to publish such books, tracts, &c. as are needed by the denomination, and to promote Sunday Schools by the publication of books, and such other measures as experience may prove expedient. The board was located in Philadelphia, and Dr. Ide elected President.

ANNIVERSARIES.—The 12th anniversary of the American Seaman's Friend Society was celebrated on Monday evening at the Broadway Tabernacle. The house was full,—the congregation numbering, probably, 3000 persons. After prayer by Rev. Dr. De Wit, an abstract of the Report was read by the Corresponding Secretary, Rev. Mr. Grosvenor. The operations of the Society have been retarded during the past year by the financial embarrassments of the country; but the Board have gone to the full extent which the benevolence of the community enabled them to go, and such good has in fact been accomplished. Addresses were made by Capt. Ladd, of Minot, Me., Rev. Mr. Brainard, of Philadelphia; and Rev. E. N. Sawtell, Chaplain of the Society to seamen at Havre. A collection was taken up in behalf of the Society's funds.

New York City Temperance Society.—The doings and benefits of the Temperance Society are thus summed up in the Sun: Since its formation, the licences for the sale of strong liquors in this city, have in proportion to its population been reduced more than one half. In 1828 there was one licensed liquor store to every 57 souls. The actual decrease of liquor shops the past year is 248. There has also been an amazing decrease of pauperism in the city, as compared with the population. The number of criminals in the penitentiary and broadwell the last year was 454 less than in the preceding; and according to the tabular record of indictments, tried before the Court of General Sessions, compiled by Jacob Hays, Esq., in 1826, with a population of about 172,000 souls, the whole number of indictments was 652, whilst in 1839, with a supposed population of 325,000, the number was but 329, exhibiting a decrease of about 75 per cent, and of course a proportionate decrease of suffering and taxation.—*Tattler*.

DEATH OF THE REV. DR. TUCKERMAN.—Letters received in Boston, by the family of Rev. Joseph Tuckerman, furnish the painful intelligence of his death. The Boston Mercantile Journal remarks, that he long has labored with a devotedness seldom surpassed, to elevate the moral nature of man,—and his services in the cause of humanity and religion will long be remembered by the families of the poor, the afflicted, and the intemperate, among whom, in imitation of his Master, "he went about doing good," and who have often eagerly listened to words of comfort from his lips. Dr. Tuckerman's physical constitution was always weak, his health for some years past has been quite feeble, and in compliance with the advice of his physicians, he left this city in December last, for the milder climate of Cuba. But the flat has gone forth, and he is not permitted to resume those Christian labors, in which he always experienced such delight, or visit his home and his kindred again. Those who knew him will deeply regret that they will see his face no more,—but they will long to linger on his memory.—*Tattler*.

England and China.

It is now highly probable, if not certain, that England has declared war with China, because the Government of that country would not allow the importation of opium to sweep down her millions of inhabitants to the grave. The beholding world ought to raise its voice of solemn remonstrance. England is infamous. The (Maine) Temperance Gazette very justly says: By such a transaction, if carried into effect, England must stand disgraced before the civilized world. Where at this crisis, are her philanthropists? A few papers speak out; and we hear,—and are glad to hear of petitions presented in the house of commons against a war with China; and against paying the British residents at Canton, for the opium destroyed by the Chinese. But never has there been an occasion, that called more loudly for a united, firm remonstrance. And could our voice be made to reach them, we would say: Better to repress the annual overflow of philanthropy, usually exhibited in Exeter Hall; the world will give you little credit for it.

Talk not of sending bibles, and tracts, and missionaries to heathen, while your own professedly christian government is disgracing christianity, by sending moral and physical death to the millions of China.—Heathenism will spare a christianity, that is productive of no better results. The "World's Convention" for the emancipation of the enslaved should be adjourned to some other spot. It is too holy a cause to be soiled by the impure hands of those, who, for sordid gain, will trample their fellow beings in the dust.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, MAY 20, 1840.

Mr. JOSIAH HATT, No. 742-1-2 Broadway, is appointed Agent for the CHRISTIAN REFLECTOR for the city of New York.

National Baptist A. S. Convention.

We present to our readers, below, the last of the documents adopted by the Convention at New York, but by no means the least in importance, the Letter to the Baptists in the Slave-holding States. It was written by Br. Aaron of New Jersey, and we think it cannot fail to do good among our Southern brethren, to whom it has been sent, if they will receive and read it in the spirit of kindness in which it is written. It is a plain and faithful re-look of sin, but wholly without that appearance of harshness which has been too justly complained of in some of the language of abolitionists towards their Southern brethren.

An extra copy of the letter will be sent to each of our Subscribers, which they are requested to send to some Baptist brother at the South, or otherwise use for the promotion of the great cause it is designed to promote.

ADDRESS to Southern Baptists.

The American Baptist Anti-Slavery Convention, holding its first session in the city of New York, on the 28th, 29th and 30th of April, 1840.

To the Baptist Slave-holders of the Southern States:—

Fathers and Brethren,

We have assembled, to the number of one hundred and ten persons, at the written call of seven hundred Baptists from thirteen of the United States. Of this number, about four hundred are accredited ministers of Jesus Christ.

A conviction of duty, which, we humbly conceive, is based upon the fear of God, and the love of our fellow men,—whether bond or free, oppressors or oppressed,—constrains us to submit a few thoughts for your special and candid consideration.

In doing so, we appeal, with the firmest confidence, to the Omnipotent God, for the rectitude of our intentions. We solemnly profess a prayerful and submissive reverence for the principles of his recorded will. We feelingly avow a tender sympathy, not only for the slave, but also for you, upon many of whom slavery is entailed by heritage, and enforced by law; while inexorable habits, formed in the passive state of infancy, as well as universal usage, impose upon yourselves scarcely less strong, or less oppressive, than the fetters of the slave.

Hear us, then, with patience and kindness.—It is our firm conviction that the whole system of American Slavery, in theory and practice, is a violation of the instincts of nature,—a perversion of the first principles of justice,—and a positive transgression of the revealed will of God. For, man instinctively seeks happiness and repels outrage; while slavery compels him to forego the former and endure the latter, for himself and his posterity, until the end of time.—Justice, in its very nature, assumes the existence of free moral agents mutually bound by established principles, and acting towards each other with perfect reciprocity. We do not speak of justice towards a "chattel personal," a horse, or a swine. But the statutes of the South pronounce a slave a "chattel personal" to all intents and purposes whatsoever; and thus set him beyond the pale of justice, as utterly disqualified to assert a right and to redress a wrong.

Divine revelation, as committed to Moses and expounded by our Lord, teaches that pious self-love is the only proper measure of our love towards others. Does slavery,—especially its laws which quench or smother in the slave the light of the mind, which tear from his agonized bosom the dearest objects of his natural affection,—conform to that rule of Holy Writ?

We believe that God only has the right to take away the health, the wife, the children, or the life of men guilty of no social crime. When, then, a single or associated, uses his power for such ends, he appears to us to arrogate to himself the prerogatives of the Almighty, and to assume a responsibility under which an archangel would stagger.

God, it is true, made use of the Jews to exterminate certain heathen tribes, and to inflict upon others a mild servitude, carefully defined and restricted. To employ this mode of punishment, or any other that he chose, was his unquestionable right. But where is the Scripture warrant to apply this special license of Jehovah for the extirpation of the human race at large, or the enslavement of any nation in particular? This specific direction to his oracular people is but an exception that confirms the general rule of His Son, "Thou shalt love thy neighbor as thyself."

The heart of the blessed Jesus was, indeed, an overflowing fountain of the tenderest sympathy for human woe. Food, health and life were his boon, never withheld, when solicited by the poor and the penitent, as the Son of God and the Saviour of the world. No evidence exists that he ever witnessed a scene of slavery. It is not shown that Hebrews of that day trafficked in human flesh. The chained coffee,—the naked gang of the cotton field,—the exposed female reeking under the lash,—the child torn forever from his mother's breaking heart,—these, and worse acts of slavery's tragedy, were not performed, so far as history speaks, before the face of Jesus. But his warmest, almost his only burst of indignation, is against those who devoted the helpless widow's substance, and, for a pretence, made long prayers and liberal contributions to the cause of God.

His itinerant, inspired followers were too busy in draining off the universal deluge of idolatry, explaining the nature of the one living God, and establishing the claims of Jesus as the true Messiah, to define, or to condemn, in form, every species and variety of crime, in every age, that fallen human nature perpetrates. Hence, horse-racing, gambling, piracy, the rum traffic, and the African and American slave trade, remain ungraded in the Scripture scale of human sins. Paul, however, exhorts the servants of heathen masters to respectfulness and patience, for the reason that the name of God be not blasphemed; and advises them, while patient under bondage, to prefer freedom. He enjoins Christian masters to give their servants what is just and equal. Do the slaves of American Baptists obtain justice and equity? He im-

plores his brother Philemon to receive again the converted fugitive, not, as he probably had been, the heathen vassal of a heathen lord, but as a beloved brother in Jesus Christ. Thus we behold, in all the Scriptures, a virtual and total condemnation of American slavery.

Besides, American Calvinistic Baptists, as a whole denomination, have been hitherto regarded by the Christian world, as responsible for the sins of Baptist slave-holders, and the sufferings of one hundred thousand Baptist slaves. And if we fail, as many do, to testify our abhorrence of a system that allows a fellow Christian to sell his brother, or his brother's wife or child, or to dissolve the marriage tie at pleasure, we see not how to escape the merited contempt of mankind, the reproaches of conscience, or the displeasure of God. For, the followers of Jesus are ordained the light of the world, and his witnesses of the truth until the end of time.

Further, in the exhaustion of your own teeming soil,—the non-increase, and, in some parts, diminution of your white population,—the depreciation of your staple products, and the competition of British enterprise in India,—the jubilee shout of West Indian emancipation, routing the dormant spirit of your slaves to assert the rights of man,—your intrinsic incapacity of self-defence in case of foreign aggression,—your constant exposure to servile insurrection and massacre,—and in the general reproach of republican slavery throughout the rest of the civilized and Christian world,—we behold indications that God attests, by earthly signs, the precept of his heavenly oracles, to "let the oppressed go free."

Again, if you have heard us thus far with candor, you may perhaps inquire, "What would you have us do?" We answer,—at once confess before heaven and earth the sinfulness of holding slaves; admit it to be not only a misfortune, but a crime; renege against laws that bind the system on you; petition for the guaranty, to all, of "national and unalienable rights." If your remonstrances and prayers to man are disregarded, cast yourselves on the God of providence and justice; forsake, like Abraham, your father-land, and carry your children and your households to the vast asylum of our prairies, or our wilderness, where our Father in heaven has hidden our mother earth to open her exuberant breast for the nourishment of many sons.

Finally,—if you should, (which Heaven avert!) remain deaf to the voice of warning and entreaty,—if you still cling to the power-maintained privilege of living on unpaid toil, and of claiming as property the image of God which Jesus bought with precious blood,—we solemnly declare, as we fear the Lord, that we cannot and dare not recognize you as consistent brethren in Christ; we cannot join in partial, selfish prayers, that the groans of the slave may be unheard; we cannot hear preaching which makes God the author and approver of human misery and vassalage; and we cannot, at the Lord's table, cordially take that as a brother's hand, which plies the scourge on woman's naked flesh,—which thrusts a gag into the mouth of man,—which rivets fetters on the innocent,—and which shuts up the Bible from human eyes.—We deplore your condition; we pray for your deliverance; and God forbid that we should ever sin against Him by ceasing so to pray.

ELON GALUSHA, President.

O. S. MURRAY, Sec'y.

The Editor of the Reflector, probably sailed yesterday, the 19th inst. from New York, in the packet ship Columbus, for Liverpool, on his way to the World's Convention to be held in London on the 12th of June next. Messrs. Garrison of Boston and N. P. Rogers of Concord, N. H. were expected to go in the same ship.

From our Correspondent.

NEW YORK, May 12, 1840.

Dear Brother Grosvenor,—I anticipated meeting you in this city last week, on your way to the "World's Convention;" but the Providence of God has otherwise directed. Our dear Brethren, Elder Eliot Galusha and Elder Nathaniel Colver, are now on their way to that grand Convention.—They left this place about one o'clock last Saturday P. M. the 9th inst., in the steam ship "Great Western." The fact that such a meeting is to be held in London on the 12th of June next, is full of thrilling interest. On what occasion did the World ever meet. True they once met on the plains of Shinarump, to gratify an unholly ambition, and their purposes were thwarted. The anticipated Convention is not to rebuild "Babel's Tower," but to demolish one of the strongest citadels ever erected in the dominions of Satan. Nothing less is anticipated than to devise the best means to destroy the foul system of oppression that now curses the nations of the earth, to expel from the whole world the demon of slavery, and drive him back to the regions of darkness whence he came. May Almighty God grant his presence and grace.

Would it not be well for our churches to hold a meeting for special prayer on the 12th of June next, that God would grant his special blessing to rest on that Convention, and that wisdom which is profitable to direct them? We may rely too much upon numbers and human greatness, and not enough on that Omnipotent Arm, which alone can bring Salvation.

On the last Lord's day, Br. Everts, Pastor of the Tabernacle Church in Mulberry street in this city, baptised eleven persons on profession of their faith, and in the P. M. of the same day, the Pastor gave the right hand of fellowship to about 50 individuals. Several hundred individuals have been received into the Church under Br. Everts' Pastoral care within a few months past. Your readers have already been apprized of the fact that Br. Knapp preached to this congregation with much success. Br. Somers also baptised ten, and received in all 14 on the same day. Your correspondent had the pleasure of attending the annual meeting of the American Seamen's Friend Society convened in the spacious Tabernacle in Broadway in this city. It was judged that not less than 4000 persons were in attendance. The interests of the meeting were well sustained. Animating addresses were heard with deep interest, designed to show that seamen justly claim, and ought to receive, the sympathies, prayers, and contributions of the Christian community, and at the close of the meeting a large contribution was taken for the benefit of the Society. It is not a fact that the Christian community, especially that portion located in the country, have not considered the interests of the Seamen as they should be considered? No portion of our fellow beings are under such necessity of going into all parts of the world, and of associating with men of all nations, as are Seamen. And what portion

of our community are of necessity deprived of privileges, especially moral and religious, more frequently than seamen. If they are left without improvement, they will be very likely to remain irreligious men, and as such will carry their irreligion to every clime, and it will be very natural for heathen nations to regard whatever they may witness among sailors as a genuine specimen of the moral and the religion of a Christian nation. It must be obvious to all, that such conclusions would be likely to prejudice multitudes against, and paralyze the influence of Missionaries and the gospel. It may now be an inquiry, how can this be prevented?—I would in answer say, that could every seaport be furnished with a Seamen's Bethel or Mariner's Church, an opportunity would then be presented to preach the gospel to hundreds of seamen and other means might be used to improve the morals of this class of the Community, and thus benefit all portions of the world. Any contributions to the funds of the American Seamen's Friend Society, or any of its auxiliaries will go direct to accomplish such objects.

I am respectfully yours, in the bonds of the Gospel.

J.

For the Christian Reflector.

NEW YORK, May 15, 1840.

Mr. Editor,—I hasten to inform you that the interesting meetings that have been attended the present week in this city are now about terminating.—The meetings have been attended with interest.—I shall not attempt in this communication to describe the particulars of each meeting. I wish however to state that the meeting of the American Anti-Slavery Society was one of the deepest interest. Your readers are already apprized of the fact that a serious difficulty has existed in Massachusetts, for some time past, and that instead of its diminishing as time rolls on, the division in the Anti-Slavery host has increased. The records of the Anti-Slavery operations of this week abundantly substantiate this view. The Massachusetts Anti-Slavery Society was very fully represented by men and women. These with others of similar views proved to be a majority in the meeting of the American A. S. Society. The result was, that a division was immediately carried into effect. About three hundred gentlemen met in Convention, and formed another Society, to be known by the name of "The American and Foreign Anti-Slavery Society."

The proceedings in detail will be published in due time in the various anti-slavery periodicals.—Suffice it to say, that among other acts, a number of delegates were appointed to the World's Convention, including our three Brethren who were appointed by the American Baptist Anti-Slavery Convention recently held in this city.

I trust you will soon be favored with other communications from some of your numerous correspondents, superceding the necessity of any thing further at this time from

Your friend and Brother,

G.

For the Christian Reflector.

Africa, a Missionary Field.

It is an occasion of joy and devout gratitude to God, that while commerce is opening an entrance into every land, the herald of salvation is also ready to wave the banner of the Prince, wherever, a tribe of Adam's lost race is found.

Elliot Cresson, Esq., in a letter addressed to a member of Congress, observes, that the important fact stated in Gen. Buchanan's last dispatch, that there were then thirty-seven sail of British ships, many of them 800 to 900 tons burden, in the Bonny river, receiving cargoes of palm oil, an article only recently entering into the list of African exports, gives but a faint idea of the native commercial resources of this vast continent. No less than 35,000 tons of this article have been imported into England in a single year,—worth, at 9 c. per pound, its present value in our market, \$7,050,000. Stop the Slave trade, says Mr. C., and the export may be increased ten fold. Again, the sugar estates of Western Africa, were deemed the finest in the world.—Africa may yet afford us an immense supply, as sugar cane is one of her indigenous products. Her native coffee, too, of which twelve or fourteen varieties grow wild in the forests of Liberia, is unsurpassed in quality, and may be raised to any extent. Ship-timber, furniture and dye-woods, of almost endless variety, also abound, and even now are shipped to a large amount. One of my London friends, says Mr. Cresson, told me that in May, 1832, he received eighteen cargoes of African oak from Sierra Leone. Camwood, now worth \$90 per ton, may be obtained from our colonies to almost any extent, and they will be very important to our cotton and woollen manufacturers. Ivory, gold dust, gums, ostrich feathers, drugs, hides, goat skins, cotton, manilla hemp, indigo, rice, corn, pepper, bees wax, (and all the products of the tropics may be added,) would form the basis of a commerce, which, if duly promoted, would probably, within the next twenty-five years, rival in importance the whole of that between us and Great Britain, twenty-five years ago. At the present time, under all the desolating influences of the slave trade, Britain enjoys an immense trade with Africa. One of her commercial houses alone, received revenues in three years, amounting to about \$1,500,000, principally in gold, ivory, and gums. Another Liverpool, realized from one cargo £30,000. Mr. C. knows no reason why England should enjoy all this monopoly. It is also stated in English papers, that they are fitting out their Steamboats to ply on the river Niger, for the purpose of traffic with the natives of that rich, populous and extensive valley. This trade will doubtless be very lucrative, owing to the vast quantity of ivory, gold dust, gums &c. While the men of the world are thus busily employed in gathering the shining dust of this extensive region, what are Christians doing towards placing the "pearl of great price" in the lands of those benighted and long neglected people? By means of the Niger and its tributaries, ready access may be had to the unknown millions in the very heart of Africa. While commerce, (for the men of this world are wiser in their generation than the children of light,) is pushing its way into that delightful region, why will not Christians go in and possess that "goodly land" Brethren, Ethiopia is stretching out her hands unto God, and calling upon you to furnish her with the means by which she may know the will of God and with you obtain "like precious faith." Who, among the rich, will cast in of their abundance, while the widow gives her mite to supply those perishing millions with the word of life?

The writer of the foregoing article appeals with

great propriety and force, we think, to the friends of Christ on behalf of long neglected Africa, and we believe, there is one class of Christian community to whom the appeal will not be made in vain. If Christian Abolitionists shall not favorably respond to this appeal, we have reason to fear, it will be utterly unheeded.

The Treasury of the EXECUTIVE COMMITTEE of the American Baptist A. S. Convention is now open to receive contributions for sending the Gospel to Africa; and the Committee will rejoice in acting as the almoners of such bounty. Brethren, the appeal is to us, and we can assure you, it comes from a quarter worthy of respect. Nay, is it not an echo of the voice divine? Is not that field already white to the harvest? Who shall first set the example of personal consecration to the work, as a missionary to the tribes which spread along the shores of the river Niger, tribes numerous and enterprising, but groping in moral darkness and perishing while "no man cares for their souls?"—And who will first contribute towards the means of sustaining so interesting a mission? We are acquainted with our worthy young brother who stands waiting to be sent to that field of labor, and have recently learned of two others who are equally ready to enter the same field.

Br. S. G. SHIPLEY of Boston is your Treasurer.—Should he not be able to inform the Committee that both funds and men are ready to commence the work?

Worcester: High School.

The quarterly examination of this Institution, will close this morning at 12 o'clock. The succeeding vacation will continue two weeks. As we are expecting something officially on the subject, this notice is given only to jog the attention of the friends of the school and such as anticipate enjoying its advantages, so that they may be on the ground in time. We were sorry to learn some weeks since, that Mr. Samuel S. Greene, who was elected Principal one year ago, and has ably and satisfactorily discharged the duties of that office, has been compelled by ill-health to relinquish the station. We are happy to learn however that the vacancy has been filled by the appointment of Mr. Nelson Wheeler, well known by those acquainted with him, to be eminently qualified to sustain the character which the school has thus far ever borne for thorough instruction and judicious discipline. Mr. W. graduated several years ago at Yale College, and has ever since been engaged in teaching, and from what we can learn, with unusual acceptance and success. These facts we have voluntarily stated for the satisfaction of patrons of the school, who would naturally feel anxious in regard to so important a change in its affairs. Having personally attended its examinations for the year past and becoming acquainted with its discipline and general arrangements, we can safely and cordially recommend it to all youth who wish to enjoy such advantages and get the worth of their time and money. And then there are peculiar local advantages as every body acquainted with Worcester knows very well, such a combination as is not to be found in any other place in New England. We merely add—Mr. Wheeler has accepted, is already here, prepared to enter upon his duties at the beginning of the term.

We understand that Rev. N. G. Lovell, has accepted an invitation of the Church and Society, in Beltingham, (Mass.) to become their Pastor, and has already entered upon his labors in that place.

The Anniversary of the Schools in the Centre School District, will be on Friday next, May 22.—Address at the Centre Meeting House, by Rev. S. Swinney, at 2 o'clock P. M.

The Schools in the other Districts are invited to join the procession and hear the Address.

MATTHEW L. FISHER, Committee of Arrangements.

JAMES ESTABROOK, JAMES D. FOSTER, JAMES D. FOSTER, JAMES D. FOSTER.

To the Abolitionists of Massachusetts.

The undersigned, appointed (under the authority of the late United States Convention, at Albany N. Y. to nominate candidates for President and Vice President of the United States,) members of a committee for this State, to carry into effect, a committee for this State, to carry into effect, views of said Convention, do hereby respectfully invite all who are friendly to independent Anti-Slavery nominations to meet in Convention in Boston, on the last Wednesday (27th) of May, instant, at 9 o'clock A. M., for the purpose of nominating an Electoral Ticket, and suitable candidates for State Offices, in this State, and to make all needed arrangements for the current political year. The Convention will meet in the Melodeon, in Washington Street.

E. WRIGHT, JR., SAMUEL E. SEWELL, INGALLS KITCHIDGE, ISAAC CLARK, THOMAS W. WARD, LUTHER LEE, ENOCH WHITMORE, CURTIS C. NICHOLS, CHARLES T. TORREY, ORANGE LEOTT, May 15, 1840.

Notice.

The meeting of the Worcester Co. South Division Abolition Society held at Oxford on the 25th April last stands adjourned to meet at that place on Wednesday the 10th day of June next, at 10 o'clock A. M. Delegates elected are requested to be punctual in their attendance; and all kindred societies which did not elect delegates are requested to do so, that there may be a full representation.

THOMAS W. WARD, President.

Shrewsbury, May 11, 1840.

BRIGHTON MARKET.—MONDAY, May 11, 1840. (Reported for the Daily Advertiser and Patriot.)

At market 163 Beef Cattle, 16 pairs Working Oxen, 60 Cows and Calves, 450 Sheep, and 740 Swine.

Prices.—Beef Cattle.—A short supply at market, consequently quick sales and high prices—first quality 7 50; second quality 6 75 a 7 25; third quality 5 50 a 6 50.

Working Oxen.—A few sales noticed—\$75, \$85, \$90, and \$110.

Cows and Calves.—Dull. Sales at \$20, 22, 26, 30, 32, 37 and \$45.

Sheep, sheared.—Lots were taken at 1 84, 2 2, 50, 2 75, and 3 1-4.

Swine.—One entire lot to peddle at 4 3-4 for Sows, and 3 4 for Barrows, and two lots at 5 and 6. At retail from 5 1-2 to 7 c.

Married:

In Paxton, May 5, by the Rev. Mr. Farnsworth, Mr. Samuel H. Cunningham, in Miss Abigail D. Bellows. May 12, Mr. William Gray, to Miss Nancy Slade, all of Paxton.

In Spencer, by Rev. Mr. Swain, Chandler M. Pratt, Esq. of Grafton, to Mrs. Julia A. Lazell of Spencer.

In Charlestown, Mr. Wm. E. Cutting, of Boston, to Miss Catherine Wait, of C.; Mr. Thomas M. Custer, to Miss Mary Barrow.

In South Boston, Mr. Wm. Pike, of Cambridgeport, to Miss Elizabeth M. Stone, of S. B.

At Johnston, Fulton co., on the evening of the 1st inst., by the Rev. Hugh Blair, HENRY B. SWANSON, Esq., of the city of New York, Miss ELIZABETH S. CARY, daughter of the Hon. Daniel Cady, of the former place.

Died:

In Worcester, May 13, Aaron Brown, son of Mr. Loring Webster 3 years; 15, Mr. Samuel Thurg, 65; 17, Mr. Isaiah Crosby, 46.

In Worcester, May 19th inst., Sarah Jane, daughter of Mr. Samuel and Mrs. Jane Willey, aged 3 years.

In Boston, Mrs. Susanah Johnson, 57; on Monday evening, of hepatitis, Dr. Rufus L. Bates, 60; on Tuesday morning, of consumption, Miss Sarah Jane, youngest daughter of the late Mr. Simon Wright, 17; on Monday evening, Charles Augustus, infant son of Dr. Moses Bond, 15 months.

In Lisbon, Me. Mr. Josiah Berry, 82—one of the first settlers of that town, and a revolutionary pensioner.

Lost onboard, on the passage from Boston to Jamaica, from brig Olive Chamberlain, March 13, Mr. Russell Leland, late of Grafton, Mass. seaman, 19.

At Fairfield, Vt. Rev. Benjamin Wooster, aged 78, a native of Waterbury, Ct.

At Portsmouth, Ohio, on the 18th ult., Hon. Ezra Osborn, aged 67, Judge of one of the Circuit Courts of Ohio—a native of Warrertown, Ct.

At his residence near Jackson Court House, Ohio, April 20th, Rev. DAVYD C. BOKLAS, formerly from Brooklyn, Connecticut, and more recently an agent for Granville Institution. By his suffering dispensation, a large and youthful family are deprived of their natural earthly protector and guide. His numerous christian friends will doubtless offer the prayer of faith to the God of all grace, that he will verify his promises to be the widow's God, and will father to the fatherless.—Cross and Journal.

In Hartford, Ct., on the 6th inst., Professor S. Hovey, aged 43; on the 30th ult., Alfred Lucius, aged 10 months, only child of Nurmard and Elizabeth S. Burr.

At Litchfield, Ct., on the 23d inst., James Pierpont, Esq. aged 79.

In Willington, Ct., on the 24th ult., after a protracted illness of more than six years, Miss Elizabeth Vinton, aged 36. She left the world in full hope of a blessed immortality beyond the grave. Miss V. was a sister of Br. J. H. Vinton, missionary in Burnham.

At Chelsea, Mass., on the 1st inst., after an illness of only three or four days, Mr. Josiah McWhinnie, recently a student at the Connecticut Literary Institution. He was a young man, much esteemed, and of ardent piety, and had gone to the Institution at Newton, to finish his preparation for the gospel ministry.

At Simsbury, on the 23d ult., Mr. Luther Griswold, aged 74.

Boston & Worcester Rail Road.

SUMMER ARRANGEMENT.

Passenger Cars leave Boston and Worcester daily, except Sundays, as follows:—From Boston (connect with the Western and Norwich Rail Road) at 6 A. M., and 1 P. M. From Worcester, at 6 A. M. and 1 P. M.

From Worcester, early morning train at 7 A. M. From Worcester, with Western and Norwich Rail Road Passengers, at 10 A. M., and 4 1-4 P. M.

Mail train on Sunday, each way, at 7 A. M.

A Steamboat train, for New York, via Norwich, will leave Boston daily, except Sundays, at 9 A. M.; and returning, leave Worcester early, every day except Monday, on arrival from Norwich.

The stages for Hartford, leave Worcester daily on the arrival of the morning train.

Fare to Springfield \$8, to New York \$6; to Norwich \$3; to Worcester \$1.50.

All Baggage at the risk of its owner.

May 20, if Wm. PARKER, Sep't B. & W. R. R.

Western Rail Road.

SUMMER ARRANGEMENT FOR 1840.

FARE FROM WORCESTER TO SPRINGFIELD \$1.50. FARE FROM SPRINGFIELD TO WORCESTER \$1.50. FARE FROM WORCESTER TO BOSTON \$1.50. FARE FROM BOSTON TO WORCESTER \$1.50.

Trains on the Boston and Worcester Rail Road, as follows:—

FROM WORCESTER. A train to leave Worcester daily, Sundays excepted, at 9 o'clock A. M. (immediately after the arrival of the 6 A. M. train from Boston.) and arrives in Springfield at 12 M. A second train leaves Worcester at 5 P. M. (immediately after the arrival of the 3 P. M. train from Boston), and arrives in Springfield at 8 P. M.

FROM SPRINGFIELD. A train to leave Springfield daily, Sundays excepted, at 7 A. M. and arrive in Worcester in time to take the 10 A. M. train thence to Boston, and arrive in Boston at 6 1-2 P. M. A second train to leave Springfield at 1 1-4 P. M. and arrive in Worcester in time to take the 4 1-4 P. M. train from Boston to Boston, and arrive in Boston at 6 1-2 P. M.

Stages will leave the Rail Road Depot, in Springfield, every day, immediately after the arrival of the train at 12 M. for Hartford and Albany.

April 29. G. W. WHISTLER, Engineer.

NOTICE.

A Merchandise Train will leave Worcester for Springfield daily, (Sundays excepted,) at 11 A. M. All Merchandise received at the Depot before 10 A. M. will be forwarded the same day. Worcester, April 29.

For Sale.

A BRICK COTTAGE, recently painted, with 9 acres of land adjoining, pleasantly located a few rods west of the Amherst House and Academy, on the old road to Hadley, with convenient wooden buildings, wood-house, barn, &c. attached. It is also a small but excellent orchard of fruit trees. The situation is very pleasant, being but 3 or 4 minutes' walk from the College and convenient for one who wishes to educate his children; there is nothing in the vicinity to mar the restfulness of the place, and the view from the front of the house is extensive and beautiful.

Amherst, May 13, 1840.

Line.

20 Cents Thornton Line in prime order this day received by

J. R. BIGELOW & CO.

At No. 2 Granite Row, Maine Street, Worcester, May 13, 1840.

Flower Pots.

An assortment of Flower Pots of various patterns and sizes, also a variety of other STONE and EARTHEN Wares, for sale by

J. R. BIGELOW & CO.

Worcester, May 13, 1840.

Northern Honey.

A supply of northern honey for sale by

J. R. BIGELOW & CO.

Worcester, April 1, 1840.

A. W. STOCKWELL,

COUNSELLOR AT LAW,

HAS removed his Office to Brinley Row, opposite the American Temperance House, up stairs.

Worcester, April 3, 1840.

